

A
TREATISE
Concerning
MARRIAGE,

WHEREIN

The Unlawfulness of ~~Mixt-Marrriages~~ is
laid open from the *Scriptures of Truth*.

SHEWING,

That it is contrary to the *Will of God*, and the
Practice of His People in former *Ages*, and
therefore of Dangerous Consequence, for Per-
sons of *Different Judgments* in Matters of
Religious Worship, to be Joyned together in
~~Marrriage~~.

Written for the Information and Benefit of Christian Pro-
fessors in general; and recommended more particularly
to the *Youth* of either *Sex* amongst the People called
QUAKERS.

By MOSES WEST.

2 Kings 8. 17, 18. *And Jehoram walked in the Ways of
the Kings of Israel, as did the House of Ahab; For the Daugh-
ter of Ahab was his Wife; and he did Evil in the sight of the
Lord.*

1 Cor. 7. 39. *The Wife is bound by the Law, as long as her
Husband liveth; But when he is dead, she is at Liberty to be
Married to whom she will; only in the Lord.*

2 Cor. 6. 14. *Be ye not unequally Yoked, &c.*

London: Reprinted, and Sold by the Assigns of J. Sowle,
in George-Yard, Lombard-Street. 1726.



A
T R E A T I S E

Concerning

Marriage.

MARRIAGE is an Ordinance of God, as old as since our first Parents, instituted in Paradise, for their comfortable abiding here, and leaving Posterity after them; and Men and Women have been the more happy therein, as they have had Regard to the Counsel of God; and his Providential Hand, in choosing such as feared the Lord, and were True Worshippers of him; and avoiding those who were Idolaters, and such as feared not the True God.

And that in such their Caution, their Proceeding was agreeable to the Law of God in the Heart, is very apparent; for

when the Will and Mind of God was committed to Writing, and promulgated to *Israel*, his peculiar People, *Deut. 7.* speaking of the Nations, who inhabited the promised Land, he said, *Neither shalt thou make Marriages with them : Thy Daughter shalt thou not give unto his Sons ; nor his Daughter shalt thou take unto thy Son.* And why? Because, said the Lord, *They will turn away thy Son from following me.*

Now if this be the Consequence still of such *Mixt-marriages*, then such Marriages are still unlawful, and the Law still in Force, that forbids them. But that the Consequence of such Marriages is still the same, I appeal, not only to the *Witness of God* in all ; but also unto sound Reason, and true Experience.

Moreover, the Prohibition aforesaid, was not intended against these *Seven Nations* only ; but had a more general Extent: For the *Israelites* were not allowed to take them Wives of the Daughters of *Asbdod*, of *Ammon*, or of *Moab* ; and for the same Reason, not of any other People that were *not Circumcised*, and made Partakers of the true Worship of God.

This

This appears from the Words of *Nehemiah*, chap. 13. 23. *In those Days*, said he, *saw I Jews, that had married Wives of Ashdod, of Ammon, and of Moab; and their Children spake half in the Speech of Ashdod, and could not spake the Jews Language*, ver. 24. *And I contended with them, and smote certain of them; and made them renew their Covenant with the Lord: Saying, You shall not take their Daughters unto your Sons; nor give your Daughters unto their Sons.* Adding, ver. 26. *Did not Solomon, King of Israel, sin by these Things? Yet among many Nations was there no King like him, who was beloved of his God: Nevertheless, even him did strange Women cause to sin, shall we then, said he, hearken unto you, to do all this great Evil, to transgress against our God, in Marrying of strange Wives.*

Thus, in short, we see how *such Marriages* are against the written Law of God, and the Practice of his faithful People.

But long before this Law was brought not Writing, the Holy *Patriarchs*, and such as feared, and worshipped the True God, even from the Beginning of the World, shewed a *Dislike* of such *Mixt-Marriages*, from the Sense of the Law

written in their Hearts. And so long as they kept in the true Faith, and at a *lawful Distance* from such as were not Partakers thereof with them (which for some Time they did) the Lord was with them, and blessed them, and made them Instrumental in his Hand, for the *withholding* his *Wrath* from being presently poured out upon the old *World*. But when they had generally departed from his *Covenant*, and from the *Example* of the Righteous, even in *this particular Case*, mark what followed.

It came to pass, when Men began to multiply upon the Face of the Earth, and Daughters were born unto them, the Sons of God saw that the Daughters of Men were fair, and they took them Wives of all that they chose. That is, they made no Distinction, upon the Account of Faith and Religion: But to whomsoever their fleshly Minds inclined, them they took to Wife; like the dishonourable and unchristian Practice of some in our Day. And that sorely grieved the Spirit of the Lord; so that thereupon he said, I will destroy Man, whom I have created, Gen. 6. 5, 6, 7.

And when the *Sons of God* came in unto those *Daughters of Men*, and they
bare

bare Children unto them, the same (it is said) became *Mighty-Men*: But by whom they were so accounted, and for what Cause, may be gathered from the Sequel. It was not, surely, from their *Faith* and *Holiness* towards God, that they were so accounted: For if it had been so, he would not have repented that he had made them, as in *Gen. 6.* it is said he did. But it seems rather to have been from their *Statures* and *Bodily-Strength*, whereby they could atchieve great Matters in the *World*, which made them be reputed *Mighty*, by such as did bear the same *Fallen Image* with themselves; who were known and distinguished from the *Children of God*, by the Name of the *Children of Men*, being, in the Main of their Conversation, without a God-like, or Religious Mark: For, *the Earth*, it is said, *was full of Violence, and there were Giants in those Days*, *Gen. 6. 4.*

Now when Things were come to this pass, the People of God having cast off his *Yoke*, and fallen in with the *World* and its Spirit (which they openly declared by their Entering into the *nearest Affinity* by Marriages with them) and had their Hearts thereby drawn away
more

more and more from following the Lord; (which always was, and is the natural Consequence of such *Affinities* by Marriages, and is therefore the more hainous and Pernicious :) Then did the Lord call upon *Noah*, and gave him Direction to build an *Ark*, for the Safety of himself and his Family. For *all Flesh* had, by that Time, *corrupted his Way upon the Earth* : which so provoked the Lord God, that he determined to destroy all *Flesh* by a *Flood*, except *Noah* only, and his Family. For *Noah* being a *Just Man*, and *Perfect in his Generation*, and one that *walked with God*, found Grace in the Eyes of the Lord, to be exempted from that General Destruction.

If nothing more could be alledged against these *Mixt-Marriages*, this Consideration (one would think) were, of its self, enough, to manifest how great a Sin it is, and to deter all considerate Men and Women from entring into it, that it appears to have been a *great Step*, that led to the Destruction of the old *World*, the *Door* that gave the *Inlet* to those *Corruptions* and *Violence*, which filled the Earth, and provoked the Lord, not only to repent that he had made Man, but

to pour down his Wrath in a *Flood*, which destroyed both Man and Beast.

We have seen the Mischief the *Ungodly* brought upon Mankind, by those *Mixt-marriages* before the Flood. Now let us see, and heedfully observe the great Care the *Godly* took, after the Flood, to prevent the like Evil and Danger.

After the general Overthrow of *Ungodly* Men by the Flood, from which only *Noah*, with his Family (Eight Souls in all) were preserved in the *Ark* (which was a *Figure of Christ*) was born *Abraham*; whom God called out of his own Country, and from his Father's House, with *Sarah* his Wife, to make of them a *distinct and peculiar* People to himself. And he established his Covenant with *Abraham*, (and his Blessing upon his Seed) who *saw Christ's Day*, and *was glad*; and in the *Faith* thereof walked before the Lord with a *Perfect Heart*: In which Faith also he offered up his Son *Isaac*, unto the Lord, as the Lord had commanded him. Such was the *Obedience* he added unto his *Faith*; which was accounted unto him for *Righteousness*, Gen. 3. 6.

Now when *Isaac*, the Child of Promise was grown up to a Marriageable Age

Age, so great was the Care of his Godly Father for him, that he might not be *unequally Yoaked*, or joyned in Marriage, calling his eldest Servant to him (who had the Charge and Oversight of all that he had) he made him Swear by the Lord, the God of Heaven, and the God of the Earth, that he should *not take a Wife unto his Son of the Daughters of the Canaanites*, amongst whom he dwelt, But *thou shalt go*, said he, *unto my Country, and to my Kindred, and shalt take a Wife unto my Son from thence*, Gen. 24.

This so strict a Charge, so solemnly given, and so firmly bound, shews that this Good Man did not look upon this Matter of *Mixt-Marriages*, with an easie Eye as an *indifferent* Thing; but was earnestly and heartily concerned, that his Son might *not* be joyned with one of a different Religion: And as his honest Care was thus exercised in sending his Servant to *Abraham's Kindred*, to the Family of *Bethuel*; so the Providential Hand of God was apparently with him, in the Choice of *Rebecca*, and the Consent they gave to it, saying, *The Thing proceedeth of the Lord: Let her be thy Master's Son's Wife, as the Lord hath spoken.* And, in Conclusion, they

They *blessed her*, and sent her away. And as *Isaac* was walking, and *meditating* in the Fields at Evening-tide, he met *Rebecca* coming with his Father's Servants, and took her to be his Wife: And she, after twenty Years Barrenness, bare him two Sons, *Esau* and *Jacob*; whose *different Practice*, in the Case of Marriage, let us now observe.

What *Esau* was, is well known, both by his *selling* of his *Birth-right*, and other *Characters* given him in the Holy Scriptures: When he was Forty Years of Age, he took him *Two Wives*, and both of them *Unbelievers*, Daughters of the *Hittites*, which Thing full sorely grieved his Godly Parents: And is left upon Record, as a Mark of his *Undutifulness* and *Disobedience*, in not advising with, and being ruled by them, in that so weighty Affair. And may it be a Caution unto all such, as profess themselves to be *Christians*, and so of the *Righteous Line*, That they follow not the Example of *Prophane Esau*!

But when he saw, that what he had done had displeased his Parents, he (to mend, as he thought, the Matter) took him another Wife, the Daughter of his
Uncle

Uncle *Ishmael* the Scoffer ; who, for *mocking Isaac*, the *right Heir*, had, in his Childhood, been cast out of the Family. Now if it had been external Kindred only, that was aimed at by *Abraham* and *Isaac* in *Marriage*, surely *Esau* had now hit it : For she was his Father's *Neice* ; yet that brought him not, in a right Sense, within the Family, nor Example of the Faithful.

But *Esau's* thus running out, from the Practice of the Godly, to take him such Wives as his airy Mind led him to choose, without Regard had to True Religion, so sensibly affected his Good Mother *Rebecca*, that complaining to her Husband thereof, she said, *I am weary of my Life, because of the Daughters of Heth ! If Jacob should take a Wife (as his Brother hath done) of the Daughters of Heth, such as are the Daughters of the Land, what good shall my Life do me ?* Gen. 27. 46.

Good *Isaac* thereupon, to prevent that Danger, calling his Son *Jacob* to him, gave him his Blessing, and with it this strict Charge, *Thou shalt not take a Wife of the Daughters of Canaan. Arise, go to Padan-Aram, to the House of Bethuel,*
thy

thy Mother's Father, and take thee a Wife from thence. Gen. 28. 1. 2.

Jacob, as became a *dutiful Child*, was obedient to his Parents herein: And the Lord was with him, and blessed him; and blessed his Family also, until they gave Way to a *Liberty*, not pleasing to the Lord.

Then was *Dinah*, Jacob's only Daughter, made an early *Example* of the Lord's Displeasure, by his suffering her to fall into *Contempt*, Gen. 34. Not only for her *gratifying a vain Mind*, in going out, thro' *Curiosity* to see the *Daughters* of the Land; whereby she came to be *ensnared* and *defiled* by *Shechem*, Gen. 34. but also; as it appears, the *Israelites* were at that Time so far relapsed, that they had *strange Gods* among them, and, as may be gathered from the Text, *strange Attire*, also; which was to be changed, and done away, before they might go up to the House of God, to worship him acceptably there, Gen, 35. 2, 3.

These Things might be likely to raise an *Expectation* in the *Shechemites*, that in time they might draw them to become one People with them. Whereupon, having already got hold of one of Jacob's Family,
they

they were desirous of a *further Converse*, in order to enter into *Affinity* with them; saying, *make your Marriages with us: Give your Daughters unto us, and take our Daughters unto you; and you shall dwell with us*, Gen. 34. 9, 10. And, to entice them thereunto, they proffered the *Israelites* what *Worldly Advantages* soever they would ask, *ver. 12*. Nay, they went so far, as to yield to take on them the *Badge* (and a *fore* one too) of *Jacob's Religion*, *ver. 24*. but it was but for carnal and covetous ends; *ver. 23*. and succeeded to them accordingly. But the Truth of the Matter was, and is, that *Jacob*, the True Seed, (the Peculiar People of God) *must live alone*, and not be *mixed*, or numbred among the Nations. Wherefore, notwithstanding all the great Proffers, and Importunity of *Shechem* (and the Condescension of the *Shechemites*) to have obtained *Dinah* for his Wife, *Jacob* would not hearken unto him: And yet it is said, *The Man was more Honourable, than all the House of his Fathers*. For *Israel*, having an Eye to the *Covenant* of God, wherein he and his Family were comprehended, he zealously *withstood* the Temptation; and thereby gave a Demonstration

tion of his *Faith*. And when, soon after, the Lord commanded him to go up to *Bethel*, he called first for a *Reformation in his Family*. Whereupon it is said, *They gave unto him all the strange Gods that were in their Hands, and all their Ear-rings that were in their Ears* ; which he hid under the Oak, that was by *Shechem*. And then, having cleansed his Family from those *Hethenish Likenesses*, both he and they were thenceforth at quiet, from such like Attempts by their *Unbelieving Neighbours*.

But to proceed. Having a little touch'd upon Things, relating to the *Faith* and *Practice* of the Holy *Patriarchs*, about these *unlawful Marriages* ; and briefly set forth some of the pernicious Consequences that have always attended them, both before, and after the Flood : I shall now come, nearer to the present State, and Dispensation we are under.

When the *Apostles* came to speak of this *Ordinance* of Marriage, they ran in the same Channel, as all the *Faithful* had done before ; saying, *Be ye not unequally Toaked with Unbelievers, &c.* 2 Cor. 6. 14. And *Peter's Exhortation* and Care for the Married was, that they might be *Heirs together*

together of the Grace of Life; that their Prayers might not be hindred; 1 Pet. 3. 7. Then such must be of the same Faith, and agree in Spirit; or else they cannot pray together acceptably, Mat. 18. 19. Can two walk together except they be agreed, said the Prophet Amos, Chap. 3. 3. Therefore such as are obliged to live and walk together for Term of Life, if they are not so agreed and united in Spirit, are like to have but little Comfort, Help and Furtherance (if any) from each other, in Spiritual Things; which is the Way that leads to true and lasting Comfort for ever. For since without Faith, and an answerable Conversation, it is impossible to please God: Such Married Folks as differ in Faith, and disagree in their Religious Conversations, are not like to please God, nor one another; but may rather expect the contrary, with much Confusion, which doth naturally attend such Mis-matchings in that Condition of Life

Again, Paul to the Corinthians (1 Epist. 7. 39.) saith, *The Wife is bound by the Law, as long as her Husband liveth: But when he is dead, she is at Liberty to be married to whom she will; only in the Lord. That is the ancient Limit.* But

But, by the Way, this gives *no Liberty* for such to marry as are *near of Kin* ; tho' otherwise duly qualified.

But if any should object, that *Abraham*, *Isaac* and *Jacob* married their *near Kinswomen* ; and thereupon should query, why it may not be *as lawful* for such Kindred now to marry, as it was for them then ?

I Answer, first, that what they did in that Case then, was before the Law was given, which doth expressly forbid it, *Levit. 18.*

Secondly, it is a common *Maxim*, and in great Measure true, that *Necessity hath no Law*. And every Reasonable Man is capable of considering, that, in those *early Ages* of the World, there was a *Necessity* for it. And for *Abraham*, and those before mentioned of his *Posterity* they lived *not very long* after the Flood ; which gave a kind of *new Beginning* to the World, with Respect to its being again *replenished* with People. For *Abraham* was born before the Death of *Shem*, according to Scripture-Chronology, about One Hundred and fifty Years : And yet *Shem* was an Hundred Years old, when the World was drowned.

Thirdly, It is to be considered, that People lived very long in those Days ; so
B
that

that Generations *passed not away*, nor did Kindred *wear out* so fast, as afterwards: Which exposed those Patriarchs to it, by a kind of *unavoidable Necessity*; and that rendered it *excusable* in them. But their being *no such Necessity* now, nor any Reason, of that Nature, to induce any to marry their *near Kindred*; they who do so, do plainly break the *positive Law* of God, which expressly says, *None of you shall approach to any that is near of Kin to him, &c.* Levit. 18. As also contrary to the Apostle's Advice, *Phil. 4. 8.* As not being of Good Report, &c.

Besides, all that was done by those Good Men, without Reproof, in those early Ages, is not to be drawn into *Example* now. For *Abraham*, we read, *Gen. 16.* took *Hagar*, his Wife's *Hand-Maid*, to his Bed. And *Jacob* had not only *two Wives* together, but those *two Sisters*; and at the same Time had Children by each of their *Hand-Maids*. Which Practice none, I hope, even of them which plead for Marriage betwixt near Kindreds; will attempt to defend, as *lawful* now. But from this necessary Digression, let us return to our former Subject.

That

That *Marriage* is an *Ordinance* of *God*, I have already asserted ; and now add, by Way of Explanation, that thereby *Two* are made *One*, or *inseparably joyned* together, for Term of their joynt Lives, by *lawful Means*. As First, In *Spirit* ; Secondly, In *Affection* ; and Thirdly, In a *Solemn Covenant* of Marriage, as well External and Publick, as otherwise. These are the Conditions, more or less, of all those which the Lord joyns together ; whom no Man may put asunder. And without these Conditions, the Marriage Union is not perfectly enjoyed.

Now whereas I press for an *Agreement*, and *Unity of Faith and Religious Practices*, in the Parties to be married, as *Essential* to the Marriage which *God* makes : By Faith, there I mean *that Faith*, which the *Holy Patriarchs, Prophets and Apostles* held, which the *True Church* now holdeth, and which upholdeth the *True Church* (for by *Faith* ye stand, said the Apostle to the Church of old, 2 Cor. 1. 24.) which is the *One True Faith*, mentioned by the same Apostle, in *Ephes. 4. 5*. And although there be in the World *Faiths many*, or at least *dis-*

B 2
fering

fering Apprehensions concerning Faith, and *Pretences* to it: Yet, being inclined, by the *Law of Charity*, to conclude that all, who are Serious, do think their own *particular* Faith, *Perswasion* and *Way* to be the *Right* (else they would not continue in it :) What I have here written may serve indifferently to all that profess Faith in Christ. And yet, though I do not here give a more particular *Definition* of Faith; it doth not thence follow that I am *indifferent* therein, or in *Doubt* about it: No, but it is to *avoid Controversie*, and because I aim at *Brevity*, and choose rather to let the *True Faith* be manifested by *its Fruits*, which the Apostle *James* adviseth, *Chap. 2. 18.* of which *Fruits*, what I here contend for is one, and not the least, to wit, That they who profess Faith in Christ Jesus, and are disposed to Marry, are *Religiously obliged* to take Care, that they be not *unequally yoked*, by joyning themselves in Marriage with any, that are under *different Perswasions* and *Practices*, with Respect to *Faith* and *Religious Worship*, as may tend to hinder their persevering in it.

The

The Author to the *Hebrews*, in Chap. 11. treats at large of *Faith*; and sets forth the *Noble Disposition* of Mind, that was in such as *believed in Almighty God*; how it *distinguished* them from the World, and preserved them out of the *Affections* and *Desires* of being joyned to and with the World. And in *Ver. 24. 25*, He says, *By Faith Moses when he came to Years, refused to be called the Son of Pharoah's Daughter; choosing rather to suffer Afflictions with the People of God, than to enjoy the Pleasures of Sin, which were but for a Season. He would not, it seems, be numbred with the Egyptians, who oppress'd the Righteous Seed, no, not for a Kingdom.*

The Apostle also, in his Epistle to the *Galatians*, chap. 4. giving a Touch at the Patriarch's Marriages, shews the *Mystery* of the *Spiritual Kindred*, which is by *Faith*. And to the *Ephesians*, chap. 2. 19. he saith, *now therefore you are no more Strangers and Foreigners; but Fellow Citizens with the Saints, and of the Household of Faith*: And in *Gal. 6. 10*. He calls *Believers so*; and in chap. 4. 48. says, *Now we Brethren, as Isaac was, are the Chil-*

dren of Promise. For whom say I, a *Spiritual Canaan* is ordained by God.

Hereupon I would query ; Art thou, Reader, such an One ? One of the *Spiritual Kindred*, a Child of *Promise*, and of the *Household of Faith* ? Or wouldst thou be so accounted, and art disposed to Marry ? Whither then wilt thou go for a Wife, but to thy *Kindred* ? Not in the *Flesh*, but in the *Spirit*. *Have we not Power*, saith the Apostle Paul, *to lead about a Sister a Wife, as well as other Apostles, &c.* 1 Cor. 9. 5. Mark the Words well, a *Sister a Wife*, or (as a former Translation hath it) a Wife, being a *Sister*, which, in Marginal Note, there is explained to be a *faithful and Christian Wife*. So that she should be a *Sister*, before she be a *Wife* ; a *Sister* in the *Spiritual*, or Religious Relation and Kindred : Which Relation in the Faith, as it was to them, is still to us a *necessary Qualification* preceeding Marriage.

If it be objected, That the People of *England*, and of that Part of the World called *Christendom*, and the Children of *Israel*, are not to be compared with each other, in this Case of Marriage ; for the *Nations* which *Israel* were forbidden to Marry

Marry with, were downright Idolaters, Worshipping Strange Gods of their own devising: But the People of England, &c. generally own the True God, and profess Faith in Jesus Christ; so that, altho' they differ among themselves, about the Manner of Worshipping God, yet why may they not marry promiscuously, one Sort with the other, seeing they all profess Christianity, and are therefore accounted and called Christians, both by themselves and other Nations, and being of a sober Conversation, cannot properly be called Unbelievers.

Answer, I am not about to Heathenize any, but am willing to own, and embrace that which is Good in all. And though I might turn off the Objection with a short Answer, in its own Terms, That such should not inter-marry, because they differ; since the Nature of Marriage bespeaks an Agreement, not Difference, an Harmonious Unity, not a jarring Discord: Yet, for the Sake of serious Enquirers, I am willing to enlarge a little upon this Part. Wherefore to proceed; I allow there is a Difference, in some Degree, between outward Israel and the Nations then, and Spiritual Israel

and other People now, that are not of the same Society and Communion. For then the Distinction was *only* of Jew and Gentile, Believer and Unbeliever: But now (as the Objection hath it) all that Part which is called *Christendom*, professeth Faith in one God, and in Christ Jesus, though *very differently*, and some, no Doubt, in all *Professions* called *Christian*, are of a Sober, Moral Conversation. But if General Profession were a sufficient Qualification, for joyning such in Marriage without Exception, then *Papist*, and other unsound *Worshippers*, bearing the *Christian Name*, must not be excluded or refused, if of a Sober Conversation. Which Allowance would not a little gratifie *Anti-Christ*, uphold the *Apostate Church*, called in the *Revelations*, *Mystery Babylon*, &c. chap. 17. 5. and tend to keep God's People *there*, contrary to the expresse Command of God, Jer. 51. 6. And of the *Voice from Heaven*, which said, *Come out of her my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues*, Rev. 18. 4. For hath not she long made, and doth she not still make a large *Profession* of Faith in God and Christ, *after her Manner?*
When

When the Apostle exhorted the Believers of old *not to be unequally yoked together with Unbelievers*, 2 Cor. 6. 14. may we suppose he intended to restrain the Prohibition, only to those *obsolete and notorious Unbelievers, who were Pagans, or Heathens?* Or did it extend to all, that did not believe the Manifestation of Christ *Outwardly* in the Flesh? The Jews did believe in God, and that Christ, the Son of God, *should come*: But they did not believe in him as He *was then come*; and manifest in the Flesh among them. Might the *Christian Believers*, notwithstanding that, have mingled in Marriages with the unbelieving Jews, because of their General Belief in God, and in Christ *to come*, though they *rejected* him in his *then present Appearance*? Would that have been an Equal Yoking? So likewise, if one that believes, not only the *Outward Appearance* of Christ, with Respect to his having come in the Flesh; but his *Inward Appearance* also, with Respect to his being come *in the Spirit*, by his Divine Light and Grace, to Rule in the Hearts of his People, and thereby to both *direct* and enable them, as they attend thereunto, how to *perform*

form Divine Worship and Service to God, should marry one that denies, and opposes that *Inward* and *Spiritual* Coming and Appearance of Christ in *the Heart*, and sticks only to his Belief of His *Outward* Coming and Appearance in the *Flesh* at *Jerusalem*: Would such a Couple be equally Yoked?

But, not to press the Comparison too close, because I would both avoid Offence, and use what Brevity I can; I say, If two Persons of *different Judgments* about Matters of Faith and Religious Exercises (as going to Meetings, Preaching, Praying, Thanksgiving, &c.) should incline to marry each other, presuming in their *fond Affections*, that, notwithstanding that *Disagreement*, they may live comfortably together, they will find *too late* that they were greatly mistaken. For although, if it were only a Disagreement in their Tempers or Natural Dispositions, which concerned only their *outward Conversation* one towards the other, or the Management of their Temporal Affairs, it might be hoped they might live *tolerably* together: Yet where the Difference is of so high a Strain and Nature, as concerns the Peace
of

of *Conscience*, and *Safety of the Soul*, on either Side; that cannot be reconciled, without the *Conversation* of one of them, which is out of *Man's Power*, of himself, to effect. Wherefore, altho' such may talk of, and promise to themselves *Unity* in such *Contrariety*: Yet by that Time *their Folly* shall have corrected Them, they will find Cause to be of another Mind. And if their Love to God and Religion, be not quite consumed by those *Passionate Flames*, which engaged them into that *unwarrantable* Undertaking; they will feel, after *Marriage*, their Spirits more plainly and warmly *conflicting* one with another, and striving to bring each other into a *Conformity* unto that Way of Worship, which he or she is in, And then, whichsoever of them prevails, the other must lose Peace of *Conscience* (the *Greatest* of all Losses) unless such *Compliance* spring from a *True* and *Unfeigned* Conviction that the Worship so conformed to, is the *Right*: Which is more than may reasonably be expected by any, who are guilty of *Tempting the Lord* with such *Mixt-Marriages*.

Besides, when Two of Disagreeing Perswasions in Religious Exercises, do
joyn

joyn in Marriage, no Man can reasonably think, that their *Affection* to each other is grounded on, or governed by Religion; and if not, that it must be by some *Worldly End*: And to cloke such a Marriage with a Pretence of Hope, to convert each other to what each believeth is right, is in plain English, no better then *a sinning that Grace may abound; a doing Evil, that Good may come of it.*

But now the Case is *otherwise*, where Two, of One and the same *Perswasion* in Religion, or of no Religion, are joyned together in Marriage: And afterwards One of them is converted to the True Religion: The *Converted* may expect the Lord's Blessing; and abiding together, may be a Means of *Sanctification* and Good to the Other, according to the Apostle's Doctrine, 1 Cor. 7. 14. And the Nature of True Christianity.

Now as to the latter Part of the *Objection*, I readily grant that the Lord hath many, that in a Sense may be said to belong to him, who are not as yet *professed Members* of the *visible Church*, nor known unto it. This our Saviour plainly

plainly intimated, when in his Discourse to the *Jews*, pointing at the *Conversion* of the *Gentiles*, he said, *Other Sheep I have, which are not of this Fold: Them also I must bring, and they shall hear my Voice; and there shall be one Fold, and one Shepherd*, John 10. 16. But until these other Sheep be gathered, and brought, by the Great Shepherd *into the Fold*; although they are known to the Lord, yet are they not so known to his People, as to be capable of being admitted into Church-Communion, or Fellowship with them; much less into that Marriage Union with them, of *which we have been treating*.

But to have done, at length, with this Objection, I shall now remind the Reader, That when the Sons of God, in the Old World, had degenerated, and were Apostatized, as hath been before observed, their *Motive* to these *Mixt-Marriages* was, *They saw the Daughters of Men were fair, and they took them Wives of all that they chose*, Gen. 6. 2. So that to gratifie the *Lust of the Eye*, was the *Inducement* to their Marriages. And to such an Eye now as also to those as have a *covetous Mind*, reaching unduly after the Things
of

of this World) this may seem an *unnecessary Scruple* ; especially when it stands in their Way, to hinder them from the obtaining of their desired End. But the *Truly-Conscientious* will always find themselves obliged, for the Sake of Religion and Duty to God, to do nothing that may hinder their Perseverance and Progression therein : Which Disagreement about Religion will naturally do, more or less, according to the Proportion of the Disagreement.

Wherefore, though our Case be not *the same* as old *Israels* was in every Degree : Yet if it be so in *any Degree*, and have the same Tendency in any Measure which that it has, is undeniable ;) then it brings our Times under the Force of the *same Prohibition* and *Law*, and that for the same Reason (namely) Because *they will turn away, or hinder thy Sons, from following me*, saith the Lord.

And now my *Dear Friends* (for unto you who bear the Name of *Quakers*, whether ye be such, as the Lord hath been graciously pleased to call and gather out of any other Religious Professions, or such as are the Off Spring of Believing Parents, in this Profession, do I
 now

now more particularly turn my Discourse)
 If ye would not be overtaken in that
extreamly hurtful Case of such Mix-Mar-
riages; keep out of the *Way* that leads
 to it, Shun, as much as may be, the *too*
frequent and Familiar Converse with those
 of other Professions; such, especially, as
 may be most likely to allure and draw
 your Minds out. Be not cold and in-
 different about Religion. *Halt not be-*
tween Two. If God be God (which, I
 hope, you are fully perswaded of) fol-
 low him, and keep close with him, that
 you may *know* your Minds staid, and
 established upon him: And then will ye
 see, for your *Encouragement*, the *Advan-*
tages and *Comfort* that such have and
 enjoy, who make it their Business to
 please him. And whatever your Con-
 dition, and Circumstances in this *World*
 be, let your *chiefest Treasure* and *Plea-*
sure, be in *Heaven* and heavenly Things;
 and then *your Hearts will be there also*, as
 our Saviour taught, *Mat. 6. 21.* And
 then, above all Things, ye will desire to
 be Servants and Disciples of him, who
 said, *Where I am, there shall my Servant*
be *John. 12. 26.*

But

But all whose Minds are set upon Things *below*, whether *Pleasures* or *Profits*, more than upon their Saviour, *Jesus Christ*, who died for them, are *not worthy for him*, Mat. 10. 37. And such, whatever they may profess, do most frequently *miss* of the Heavenly Blessing (which God reserves for his *Peculiar People*) notwithstanding that They also may partake *largely* of *Temporal Mercies* and *Blessings*, in Common with other Men. For God who is the *Fountain of Goodness*, causeth *his Sun* to shine, and sendeth *Rain* on *the Just*, and on the *Unjust*, Mat. 5. 45. But to be a *Disciple of Christ*, and *Heir of the Heavenly Kingdom*. is a great and glorious *Privilege*. The *Way* to this Happiness is set forth, by him who is the *Truth* it self, in *Luke*. 14. 17. (and in many other Places of Holy Scripture, in which it is necessary we should be very conversant) *who-soever*, saith Christ there, *doth not bear his Cross*, and *come after me*, cannot be my *Disciple*. And we read (1 *Joh*. 4. 10.) that he is not only *our Propitiation for our Sins*; but also that he hath *left us an Example*, that we should follow his Steps. 1. *Pet*. 2. 21. Who said, *Learn of me*; For I am meek and

and low in Heart ; and ye shall find Rest unto your Souls, Mat. 11. 29.

And now, my Friends, I would come near unto you, by Way of Enquiry : Have you indeed been convinced of the Truth, and been made *sensible of the Cross*, that attends the Profession of it ? And have you been *faithful to those Convictions*, and followed the Lord in the *Way of Regeneration* ? Or have ye not ? This is an *important Point*, the *Consequence* of which may *turn the Scale* to either Hand ; Therefore, I pray, let it be duly considered. For to be found *persevering in the Way of Truth*, which we make Profession of, and in *all the Parts and Branches of it*, will be of a double Advantage to us. It will not only preserve from *adding Sin to Sin*, (which, if not timely prevented, will lead such into *spiritual Adultery*, a departing from God, and withdrawing from him both their Love and Subjection ; which, more or less, preceeds such *mixt Unscriptural Marriages* :) But it will also bring us to understand the *Difference* which hath always been between the *Two Seeds* ; and that will tend greatly to *preserve us from Apostatizing*. And then, what the *Consequence* is of *Persevering*

in Well-doing unto the End, ye will be truly sensible of, to your Everlasting Joy and Comfort; according as it is promised, Rev. 3. 21. To him that overcomes will I give to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne, where all Fears and Temptations will be done away for ever. But the Consequence of Disobedience will not be so: But will have a contrary Event; which I pray God we all may be delivered from, before it be too late.

Think not (said Christ to the professing Jews, Mat. 3. 9.) to say within your selves, We have Abraham to our Father, &c. A Thing very incident to them, to value themselves upon; and upon their professing the True Religion, as being the Disciples of Moses. As if that could be any Advantage to them, while they did not the Works of Abraham; but lived in Disobedience: So that notwithstanding the great Advantages they had, and the High Pretences they made, our Saviour Christ told them plainly, They were of their Father the Devil; and his Proof therefore was, because they did his Works. So that to be the Children of faithful Parents, or to profess the True Religion now (as they then did,) and yet

yet not be *faithful*, as the Parents were, nor live and walk in the True Religion they profess; will as a little avail such now, as it did those *Jews* then.

What did it avail *Dives*, or the *Rich Man* in the *Parable*, that he could call *Abraham* Father, and that *Abraham* vouchsafed to call him *Son*, while he meanwhile was in *Hell*! Read the *Parable* throughout (*Luke* 16. 20. to the End) and consider it well. The *Rich Man* there, after he had *mis-spent* his *Precious Time* in *voluptuous Living* (wearing *Rich Apparel*, and *faring Sumptuously* every Day) at length *died*, and was *buried* too, and that probably, as he had lived, in *Pomp* and *State*, as such commonly now a-days are. The *Poor Man Lazarus*, *died also*, but it is likely his *Funeral* was too mean and private, to be taken Notice of; For we read nothing of it. But that which is *better*, we read, namely, That *he was carried by Angels into Abraham's Bosom*. But the next Account we have of *Dives* is, That *he was in Hell Begging*; and that for a *small Alms* too, but a *Drop* or two of cold *Water*: And yet (*O, miserable Man!*) even that was denied him. He being in *Hell*, lifted up his *Eyes*, and saw *Abraham*

C 2

afar

afar off, and Lazarus (poor despised Lazarus) in his Bosom. Whereupon he cried, and said, *Father Abraham, have Mercy on me; and send Lazarus that he may dip the Tip of his Finger in Water, and cool my Tongue: For I am Tormented in this Flame: A Thing he might well have foreseen, had he but lifted up his Eyes in Time.* Abraham not disallowing his Claim of Kindred according to the Flesh, yet vindicating the Justice of God upon him, answered, *Son, remember that thou, in thy Life-Time, received'st thy good things (Riches, Honours, Pleasures and Worldly Delicacies, which thou didst account thy Good Things) and likewise Lazarus Evil (Poverty, Pain, Contempt and Misery:)* But now is he comforted, and thou art tormented. Nor was that all. But, as an Aggravation of his great Unhappiness, from a Sense that his Torments are remediless, and that there would be no End of his Misery, he tells him further; *And besides all this, between us and you there is a great Gulf fixed: So that they that would pass from hence to you, cannot; neither can they pass to us, that would come from thence.* This put Dives out of all Hopes of Relief for himself. Wherefore having now at length some Pity for his

own

own Family, though he had none for *Lazarus* when he needed it, addressing himself again to *Abraham*, he said *I pray thee therefore, Father, that thou wouldst send him to my Father's House; for I have five Brethren, that he may testify unto them, lest they also come into this Place of Torment. What Need of that, said Abraham, They have Moses and the Prophets; let them hear Them. Nay, Father Abraham, replied Dives, but if One went to them from the Dead, they will Repent. No, No, said Abraham, If they hear not Moses and the Prophets (which was the Means they professed, as appointed by God, for the Instruction of his People, under that Dispensation) neither will they be persuaded though one rose from the Dead.*

From this Parable, Two Things, most pertinent to my present Subject, are to be observed. One, That the *Highest Profession of Religion, the Nearest Relation outwardly to the Godly, though it were that of a Child to the most Godly Parents*) is not sufficient, without the *Living Faith, and the Living Fruits thereof, a Godly Life and Conversation,*

versation, to keep from coming into the
Place of Torment. The other is, That
 such as neglect to wait upon, and serve
 God in his *own Way and Time*, to be made
 by him *Wise unto Salvation*, through
 the Grace and Understanding given them
 for that End, in the *Present Dispensation*
 they are under; will Naturally grow
Blind and Hard: So that they cannot be
 wrought upon, to be made sensible of
 the Danger they are in, by the most
extraordinary Means; No, not if *one were*
sent to them from the Dead. And since
there is no other Name under Heaven
given, whereby we must be Saved, But
 by Jesus Christ, (*Acts 4. 12.*) And the
 Grace coming by Him, brings the Sal-
 vation that Christ is the Author of;
 how greatly doth it concern every One,
 to attend *Daily and Diligently* on Him,
 in the Gift of his Grace; and to hearken
 to, and Obey *His Teachings* thereby! For
 God who at *sundry Times, and in divers*
Manners, spake unto the Fathers by the
Prophets, Hebrews 1. 1. Hath in these
last Days spoken unto us by his Son:
 And that in *Divers Manners* also; as
 immediately by his Spirit, instrumentally
 by

by his Ministers, as also in the Holy Scriptures, and by his many Providences. And if, (as the Apostle argueth, *Hebrews 12. 25.*) *they escaped not, who refused him that spake on Earth: Much more shall not we escape, if we turn away from him that speaketh from Heaven.*

THE END.

Books Printed and Sold by the Assigns of
J. Sowle, at the Bible in *George-Yard*,
Lombard-Street. 25 SE 60.

THE *Life and Posthumous Works of Richard Claridge*; being Memoirs and Manuscripts relating to his Experiences and Progress in Religion; his Changes in Opinion, and Reasons for them; with Essays in Defence of several Principles and Practices of the People call'd *Quakers*. Price 5 s.

Fruits of a Father's Love: Being the Advice of *William Penn* to his Children; relating to their Civil and Religious Conduct. Written occasionally many Years ago, and now made publick for a general Good. By a Lover of his Memory. Price 9 d.

Supernatural Influences necessary to Salvation: Being a Vindication of the Fourth Proposition of *R. Barclay's* Apology for the True Christian Divinity; in Answer to *Thomas Chubb's* Treatise, Intituled, *An Examination of Mr. Barclay's Principles, with Regard to Man's Natural Ability since the Fall*. By *Thomas Beaven*. Price 6 d.

The Christian Progress of that ancient Servant and Minister of *Jesus Christ*, *George Whitehead*; Historically relating his Experience, Ministry, Sufferings, Trials and Service, in Defence of the Truth, and God's persecuted People, commonly called *Quakers*: In four Parts. With a Supplement to the same. Pr. 5 s. 6 d.

A serious Call in Christian Love to all People to turn to the Spirit of Christ in Themselves, that they may come to have a right Understanding of the Things of God, and be enabled thereby to serve him acceptably: With some Observations on the following Heads; 1. The Universality of God's Love, in sending his Son to die for all Men. 2. The Holy Scriptures. 3. Worship. 4. Baptism. 5. The Supper. 6. Perfection. 7. The Resurrection. By *Benjamin Holme*. Price 6 d.

The Second Edition in *English*, of the History of the Rise, Increase and Progress of the Christian People called *Quakers*; intermixed with several remarkable Occurrences. Written Originally in *Low-Dutch*; and also translated into *English* by *William Sewel*. Price 14 s.

of
d,
e;
his
in
ce
d
li-
d
rs
By.
e-
tr-
in
x-
to
m.
nd
lly
als
er-
ts.
rn
ay
of
y:
i.
to
ip.
Re-
he
cal-
De-
lfo